



# HOW FAR CAN YOU SEE?



FOREIGN DEPARTMENT

NATIONAL BOARD, YOUNG WOMENS CHRISTIAN ASSOCIATIONS  
OF THE UNITED STATES OF AMERICA

600 Lexington Avenue

New York City

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## FOREWORD

“THE 19th Century made the world a neighborhood; the 20th Century will make the world a Brotherhood.”

The League of Nations is putting into world terms Paul's word to the Romans: “None of us liveth to himself, and none of us dieth to himself.”

Questions relating to work and amusement, which we used to look at from the personal or family point of view, we are considering now not alone from the national but from the world point of view. Work hours across the Pacific affect my working day. The health of Asia concerns the world.

Our social and religious horizon has widened. At the same time we are sharing in movements which reach out over the whole world. We have helped and given in faith; we have trusted big organizations to do big things; and we have seen results.

World organizations have become missionary. The laws that control the sale of liquor in the United States will be made to protect the countries of Asia that are not given to drink. Oriental labor will better its laws as we secure just laws for wage-earning women. Those who work for better moving pictures have in mind restraining the distribution of unfit American films in foreign lands.

Among the largest of the international organizations of women is the Young Women's Christian Association. Before ever its work became known through its work for soldiers and sailors and their women relatives, and among women affected by the world war, it had sent its representatives to India, Japan, China, Turkey, and South America. They are ready now to do their part in helping women of other lands in their adjustment to new world problems.

Are you seeing things as bounded by your former vision? Or are you up and out and looking around the world? The future calls for far vision—*How far can you see?*

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*Cover plate*—LOOKING OUT FROM THE TEMPLE AT WO FU SSU,  
NEAR PEKIN, USED EVERY YEAR FOR A Y.W.C.A. CON-  
FERENCE.

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AT THE Y. W. C. A. IN KOBE

Talking over plans for the newly organized City Association.  
Helen Topping, Toki Fujita, Mrs. Ume Kira and Esther Nixon,  
Association secretaries in Kobe, and guest.

# HOW FAR CAN YOU SEE?

BY FLORENCE WELLS

## A NEW ASSOCIATION

If every woman and girl in the United States should add to her circle of friends seven Oriental women of her own social standing, automatically 375,000,000 Oriental mothers, sisters, and daughters would become next-door neighbors, and the lives of all would be mutually enriched. Adding one more friend would bring our South American neighbors within the circle.

Whenever the Young Women's Christian Association is invited to organize in a new place, the first essential is to become friends with future members and leaders.

"At Kobe there has been for several years a strong Association in Kobe College, the members of which have had much to do with the starting of the new City Association. They have invited the telephone girls of Kobe, and held meetings in the Hyogo Boseki Kaisha, and in other factories, and in many other ways taken an interest in non-student girls of the community." Last summer 263 girls were entertained on Kobe College grounds as delegates at the summer conference of the Y. W. C. A.

Some 5,000 women sail forth from Japan every year, most of them from Kobe. They go—mostly—to the strange land whose gateways are Seattle and San Francisco. Quoting from a secretary's recent report—"Emigration work alone warrants the opening of an Association in Kobe. Mrs. Otsuka and Miss Topping go to the place of examination and with dolls, pictures, and books give instruction and demonstrations in American customs to the women before they sail." In their gratitude they feel that all American women are their friends.



## PHYSICAL PROBLEMS

The Young Women's Christian Association is interested in all movements for bettering the health of women and girls of other countries. While the Missions work through hospitals, doctors and nurses, the Association works through physical education and training classes, through health campaigns and better baby contests, and in fact through every avenue for creating public opinion.

In China, faster than teachers of physical education can be trained, they are being called to positions. Nine graduates are teaching 800 children in twelve mission and government schools. Thirty-two students from twenty-nine provinces are now studying in the cramped quarters in Shanghai.

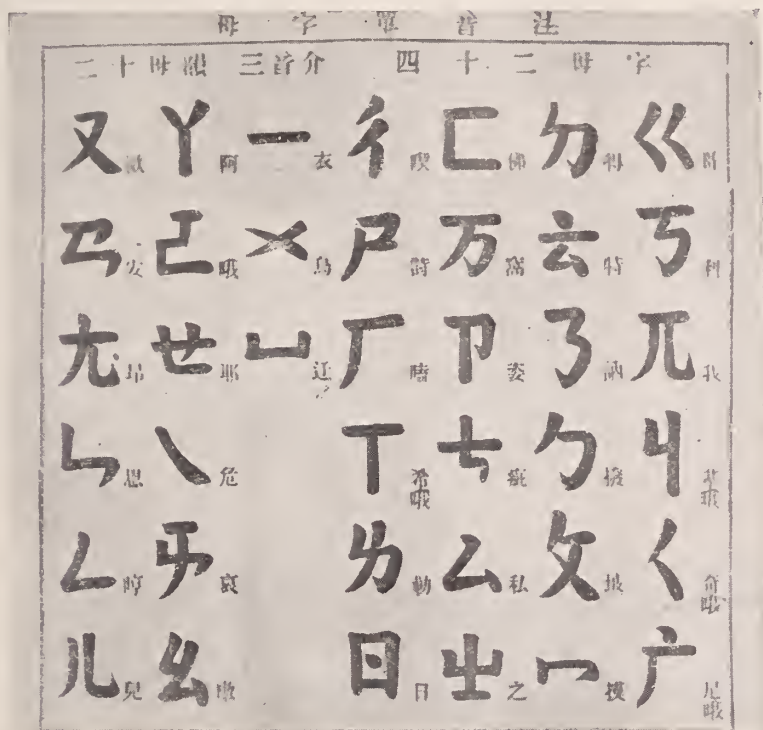
In Argentina the women of Buenos Aires have formed a Mothers' Club. Nearly two years ago this Club with other clubs and the Young Women's Christian Association demonstrated with lectures and a great exhibit the first general public interest in infant welfare in South America. At that time the death roll for that one city was 6,500 babies annually. Since then the conditions have vastly improved.

In India there are literally thousands of little girls who are oppressed with the burdens of wifehood. It is not their choice; their religion has laid it upon them. They are hopeless because they do not know that they have been deceived, they do not know that they have souls as valuable as the souls of men.

In Japan the young people are taught to be Spartans. Their educators advise short vacations or none, tell them to go without hats, to go into the heat rather than out of it, to refrain from drinking water, to close all windows and doors to keep night air out. Yet Japan has nearly 19,000 nurses and more than 300 women physicians besides the medical men. The overwork in factories is adding to the physical problem of Japan.

The physical condition of the Orient is deteriorating. "When one member suffers the whole body suffers with it." When we drink tea from Japan and coffee from South America, or when we eat rice from China and spices from India, it is of startling interest to us to come

upon the statement that "200,000,000 people in the non-Christian world go to bed hungry every night."



THE KEYSTONE OF CHINA'S FUTURE  
It is her new alphabet.

## EDUCATIONAL PROBLEMS

Suppose our friends did not know how to read or were handicapped by having to learn several thousand characters before being able to read the daily news! But suppose they were eager to learn—and a wonderful alphabet of thirty-nine syllables had just been invented—this is the situation in China. Remember the bliss with which you carried your First Reader everywhere, even putting it under your pillow at night, and then think that 28,000,000 of China's young women will be married without knowing how to read a cooking book!



SECRETARIES AND STUDENTS IN THE MADRAS Y. W. C. A.  
STUDENT HOSTEL

D, Martha Downey; W, Margaret Wilson; Z, Elizabeth Zachariah  
(Indian student secretary); M, Miss Madge (British)

The average literacy in China is two per cent., so much more attention has been given to boys' education that actually only one woman in a thousand can read!

This new alphabet will be taught in public schools, mission schools, churches, and even in hospitals; but even then thousands of women will go untaught unless the Young Women's Christian Association can provide extension teaching for working women, business women, and married women. Now that a grown person can learn to read in a short time, we may expect to see marvelous development in China. How wonderful it would be to build some potent weeks of one's life into the structure of a great neighbor nation!

Our hearts will always glow when we recall our student days. Yet if we had gone to college in the same proportion as the women of India, there would have been less than 350 of us to help our country bear the burden of the past four years!

Educational opportunities for women in India are so new that society has not had time to readjust itself. Practically the only safe



residences for students are Christian dormitories and hostels; yet so eager are they that they will run any risk for the sake of study. So few, comparatively speaking, are the college women of India, that their responsibility will be great in the future leadership of that great country. The Oriental girl said truly when she wrote, "God gave me a heavy benevolence."

Some of our neighbors can read just as well as we do; in Japan they devour books voraciously. Unfortunately their taste has not been fed with the best literature. Not many good stories and helpful essays have been published there, because we did not know how much Japanese girls would appreciate them. Books of the Ellen Key sort—free love and like ideals—are being translated and read with absorbing interest. In fact the Japanese are so hungry for knowledge that they will read anything. Books like Fosdick's "Manhood of the Master," like "Ben Hur" and "Pollyanna," have had very large sales, which goes to prove that good books do not grow moldy on the shelves in the Land of the Paper Doors.

## FROM EDUCATION TO LEADERSHIP

In the countries of South America, feeling towards women's education is exceedingly uneven. Custom has kept the girl behind closed doors, never associating with boys until the man she is to marry calls upon her parents to propose arrangements for the event. It is only recently that there has seemed any place in society for the old maid. Now, however, there are not only widening possibilities for self-support but a very definite opportunity for the unmarried



MARIA JOSEFINA GILLES  
A Chilean senorita trained in the United  
States, now working in the Buenos Aires  
Y. W. C. A.

woman to serve her country as a leader of women in society, in business, and in religion.

That Oriental young women have capacity for leadership there can be no question. It is being demonstrated wherever Christianity is planted. Such women as Michi Kawai, Caroline Lee, and Elizabeth Zachariah are leaders in Japan, China and India; and their names, as that of Maria Josephina Gilles in Argentina, are mentioned in the same breath with social reforms, educational opportunities, industrial protection, religious developments, and any other movements that are for the upbuilding of their respective nations. The Y. W. C. A. has been able to bring only a few Oriental women for special study to the National Training School in New York City. As soon as money and secretaries can be found, the Association plans to establish training schools in Tokyo, Shanghai, and Calcutta. This is one of the finest air castles the Association has seen, and the next step is to put foundations under. Shanghai has a training class of thirteen students, but no building. Miss Elizabeth Wilson has gone to India to plan with the National Committee the establishment of a training school.



AN ENGLISH LESSON IN THE Y. W. C. A. IN YOKOHAMA



## INDUSTRIAL PROBLEMS

While grinding corn the servants often chant improvised verses:

“Beautiful wedding day,  
Feasting and gala dress,  
Laughter—and tears I guess—  
I grind the corn.”

Life does not offer a very fascinating array of opportunities to our Oriental friends. Some of them are helping to pick the 85,000,000 pounds of tea we use every year, others are tending the silk worms that produce 14,000,000 pounds of silk for us annually. Many live toilsome but peaceful lives, until some agent lures them away by false pictures and false promises of the joys of factory life. The girl of the East has no law to protect her. If such laws exist they are made ineffectual by amendments which favor the employer, or they are unknown to employees and consequently seldom enforced. A child can be put to work at an age when she should be in kindergarten. She works as many hours as her employer demands, receives from three to thirty cents a day, and runs the risk of physical and moral ruin. In some parts of India laborers may sleep on dunghills, and the employer is complacent as long as maximum work is produced at minimum wage. Twenty-two thousand women and girls work in the cotton mills of Bombay alone. In China thousands of her 60,000,000 foot-bound

women hobble or barrow to work in factory and mill. Argentina, one of the ten republics of South America, has 500,000 women in industry. In Japan alone a third of a million recruits must be fed annually to rapacious industry.



#### TO THE SILK WEAVERS

“Silk moth, fertile egg,  
Mulberry leaves so tender,  
Fat worms spinning threads  
Noisy loom, patient brown maid,  
For my silk raiment thank you.”

Sometimes girls try to get away from their grey, prison-like factory existence. To their weary spirits anything seems better, even prostitution or suicide. The Oriental religions invariably teach resignation and offer no help beyond what lies within oneself. It is no wonder the tired and over-worked seek refuge in the “nothing,” as they speak of the land of the dead. In the largest industrial city of the East, which has one and a half million population, there are more than ten thousand prostitutes, or almost twice as many as the Christian Church members in that same city.





WE ARE SEVEN

"There are many more living here in this hostel in Buenos Aires, Argentina. Still others come here for clubs, classes and meetings. Montevideo wants the Y. W. C. A. to come there, too."

## THE PROBLEM OF LIVING AWAY FROM HOME

Many of us are out in the business world, living away from home; but we are surrounded by a civilization founded on Christianity, we have every encouragement to right living. Thousands of young women in Asia and South America have leaped out from the seclusion of the ages and plunged into the strenuous life of the city and they have neither Christianity nor its by-products to protect them. Tokyo is confronted with the housing problem for 30,000 young women students, teachers, nurses, and business employees. Mukden, the conservative old Chinese capital, has several government schools with hundreds of girl students. About half of them are looked after by the government; the others are mutely offering us an opportunity to be neighborly. "I was a stranger and ye took me in." In the suburbs of Buenos Aires there are eight huge meat packing industries whose authorities would welcome the Young Women's Christian Association and an industrial secretary to help these women solve their problems in a country where carrying a parcel on the street brands one as being of the inferior class.

The veil of centuries is becoming thinner and thinner in India; women will be coming out of "purdah" in increasing numbers. The future of India's womanhood depends in large measure on the outlook of these pioneers upon the world. If through fellowship with Christian





“ST. JAMES” AT COLOMBO, CEYLON  
The Y. W. C. A. boarding home and headquarters

women their eyes are opened to see the world as God sees it, then the Association hostel will have made its highest contribution to mission work.

## SOCIAL PROBLEMS

The social problems of the Orient and South America are legion. Their chief complications arise out of the double standard of morals for men and for women. Confucius taught the three obediences for woman, to obey father, husband, and son. A Chinese gentleman in his “Studies in History, Economics and Public Law” says, “Man having assumed authority over woman, has for ages been the dictator of what woman should be.” In India caste has dictated not only woman’s marriage and death but her every daily affair and her hopes for eternity as well. To be sure, in 1829 a British law was made forbidding the burning of widows. Female infanticide also is against the law. At the same time the remarriage of widows is looked upon with great disfavor. Caste limits the field of matrimonial choice, while social custom considers marriage obligatory and celibacy a disgrace. The old Indian proverb still holds true throughout the land, “The parents look after the boys and the god looks after the girls.”

“Here is revealed at once one of the chief points of struggle in the life of the young people of Japan—the question of finding the balance

between the individualism that has surged in from the West upon this generation, and the inherited and forceful doctrine of family control.

"A problem hardly less serious arises when opportunity for social intercourse is granted in the present condition of the young. A girl, trained to self-effacement, taught to yield to the men of the household in their every whim, has not the self-respect that gives balance to her social advances; and a man, accustomed to being treated as a superior order of being, also lacks poise and perspective in his relations and is likely to descend to familiarity and its dangerous train of attendants.



#### CHINESE NURSES STARTING OUT FOR SIBERIA

These nurses lived in the Y. W. C. A. hostel. Ten were supported by the Shanghai Association and the Chinese National Committee.

The growth of social freedom must be accompanied by a corresponding growth in self-respect and in social and moral ideals. To teach the growing girl how to meet and shoulder her social responsibilities for this and future generations is one of the great opportunities of the present-day Christian leader."

A South American man said, "When we arrive at the end of our journey and know it, we will go back to bring our sisters." Meanwhile their sisters are not waiting. The upper classes are freeing themselves and helping to liberate others.

Whether women work or not, it is only when they can say, "I don't have to marry you in order to live," that they can have some choice in matrimony and require in their husbands the high moral standards their husbands require of them.

## RELIGIOUS PROBLEMS

"The test of a religion is the life of its adherents." This is the abstract way of interpreting the words of the Oriental, "Don't send us Christianity, send us Christians." Their own religions have lifted them no higher than the highest human head, and have failed to pull them out of the misfortunes which have retarded the development of their peoples. Thousands, yes, millions, are realizing the inadequacy of man-made religions. This realization is showing itself in many interesting ways.

At the Wo Fu Ssu Y. W. C. A. conference, one of the Christians was talking with the priests of the Wo Fu Ssu Temple, asking what they were chanting. This is the answer one of them made:

"O, me! We have no idea! We have heard of your Christianity and approve of it, but we are too old to change. We have been priests all our lives and hence have learned no trade. Should we leave this calling we should die of starvation."

In China, too, many temples are falling into ruin. The new government is not giving any money to keep them running. Idols are knocked off their pedestals and worshipped less and less.

In Japan the Buddhist priests are trying to supply those things which seem to them the causes of the success of Christianity; but it is the external forms which they are adopting, such as kindergarten, Sunday School, and Y. W. C. A. They have gone so far as to set Buddhist words to the most popular hymn tunes. It would seem that they hope to revive the power of Buddhism by imitating the Church of the vital, living Christ. They have failed to see that their adherents are being more and more widely educated and trained to think for themselves, that the need of the present day is not a religion of detachment from the world, but a religion of practical help in the world.

The need of a religion which furnishes principles of conduct rather

than infinitesimal rules of action, is showing itself dramatically in India, where whole villages are begging for the gospel. Leaders! Leaders!

The republics of South America present quite as cosmopolitan a population as the United States; and they are demanding from their governments the same freedom of religious worship as that for which our own ancestors struggled.

## DO THEY SEE THEIR PROBLEMS?

Do the educated women, the leaders, see these things? What do the patriots see in the future for their countries? Here are clippings from several sources which will help us answer "How far can they see?" Our secretaries in South America write us:

"At the Periopolis conference, all the Y. M. C. A. and Y. W. C. A. secretaries in South America were present and several outstanding men and women of Chili, Brazil, Argentina, and Uruguay. Repeated reference was made to the work which must be done among the women if the work among the men is to be successful."

"We must *show* them as well as *tell* them the possibilities."

"There is a thrilling challenge in the great untouched opportunities of this Continent, and the time to push our work is NOW as the women are taking the leadership in so many things. There are a large number, neither Catholic nor Protestant, who are groping after a satisfactory experience of God and who would welcome the Association."

"Several groups of women are delaying organization of similar work to see if the Y. W. C. A. will organize instead, and are ready and eager to cooperate."

Mrs. Chiu, our neighbor on the Yang Tsi River, is a Board member of the China National Y. W. C. A. Earnestly and urgently she said, "We want to do something, but we don't know how."

Enough Chinese women have made good, indeed remarkable, records in medicine and surgery to suggest that the women of China have a peculiar aptitude for such work.

"Chinese women are meeting together these days for a great

variety of reasons. Two hundred and fifty of them met in Peking, some time past, to pass resolutions asking that measures be taken by the government to do away with concubinage."

In India the educated and high caste women are claiming that they must be granted equal representative rights with men in order that the problems affecting women may have proper attention.

Count Okuma in speaking of woman's education says, "The reason we Japanese are not getting any farther than we are as a nation is that we have one wing clipped, and that is in woman's education."

Professor Anesake, of the Chair of Religions in the Imperial University, writes: "The moral issues of the war tax the brains and touch the hearts even of the educated classes incomparably less than some material consideration, such as international competition. Everyone who cares for the future of humanity cannot but be impatient of or indignant towards the apathy of many Japanese concerning the world future, plans for which must be remodelled after the war. Yet this titanic struggle of the human race is not without some impress on the more serious of the Japanese people. The effect is perhaps more religious than moral, i.e., it has something to do with the mysterious side of human life, whether fate or providence."

We might add quotations ad infinitum; but these are sufficient to show that leaders in other lands have awakened to their problems and are asking for practical help.

## WHAT ARE THEY DOING?

They are passing on the inspiration of conference gatherings.

"The Association at Kwang Wa has new life since Mrs. C—and Miss T—returned from the conference. Two-thirds of the girls who had prided themselves on resisting the appeal last year are now in Bible classes and attending meetings. They also raised \$100 to buy a baby organ and to start a library."

Last year 459 girls attended the two conferences in Japan. One of the Japanese Bible teachers said, "Every one of the girls who came into my class as non-Christian has decided to be a Christian. I never felt God as near as now."



They are passing on the truths learned in Bible study.

There are more than three hundred weekly Bible classes taught by American and Oriental secretaries in China, India, Japan, and South America. This is not even half the story: the better part is that these Bible students are receiving Christ and going forth to teach others—in Sunday Schools, in Time Investment Clubs, in personal evangelistic work. Freely they have received, even more freely do they give.

Sometimes the people of the Orient put us to shame by the promptness with which they accept responsibility and by the practical deeds with which they crystallize their faith.

In one very poor family they cut down their already meager rations in order to send their daughter to the Y. W. C. A. conference at Wo Fu Ssu. They did not want her to use money that might be used for some other girl who had no one to sacrifice for her. They are sharing their possessions even with people outside their own countries.



ESTHER  
Of Hanyang, China, adopted by the  
Y. W. C. A.



STUDENTS FROM THE CONFERENCE  
AT WO FU SSU

To have a share in the fellowship of world service, every Association in South America and Asia cooperated to the utmost with the Red Cross during the war. The National Committees in China and Japan sent food and clothing, nurses, and other workers to relieve the pitiful conditions among refugees in Siberia. Those who had much gave bountifully. Those who had but little shared with those who had less.

## MY RESPONSE

“The eager voice was silent.  
My heart was stirred with deep emotion,  
I could not refrain from praying:  
I tossed an ardent supplication—  
A very lance of light—  
Up toward the bountiful God of Heaven.  
I paused.

Something dropped at my feet.  
I saw (and great was my astonishment!)  
My lance of prayer: its point was blunted  
As from a rude encounter with the ceiling.

It must not fail—that prayer of mine—  
While folk still hope, and fear, and struggle.  
I took my sound backbone, bequeathed me by my race,  
And the thong of my purse, well-filled by my own exertion:  
With these I made a bow of giant strength.  
I drew:

My muscles moved beneath my glowing skin,  
I sweat like morning dew.  
My lance of prayer sprang on its way;  
Clean passed through all obstructions,  
And found its place in the pierced heart of God's own Son.

My prayer—He took it,  
Transmuted into fire and tipped with love its point.  
Then, with my own bow and His almighty arm,  
He winged my prayer to earth  
To cleave away the sin  
From some poor struggling soul.  
A sinner saved, a lame man healed,  
A poor one fed and clothed and taught:  
A miracle, because I prayed  
And reinforced my prayer  
With all I am and have—and God.”

## A BIT OF HISTORY

Since the first American secretaries went to India in 1894, to China in 1903, to Japan in 1905, and to South America in 1906, there have been sent to these countries from the United States 116 secretaries. Of these, 34 have married or gone into other fields of service or passed into the Beyond, and 82 are at present upholding the Blue Triangle in the Orient and South America.

Country	Centers	There	Secretaries Requested	Appointed
India	Bombay, Lahore, Madras, Rangoon, Simla, Colombo	14	12	5
China	Shanghai, Canton, Foochow, Peking, Tientsin	44	20	16
Japan	Tokyo, Yokohama, Kyoto, Osaka, Kobe	14	12	4
South America	Buenos Aires, Montevideo, Rio de Janeiro	8	9	6

*See later figures as per attached pages.*  
 Three countries and one continent; 19 centers; secretaries, 82 there, 53 wanted, 31 appointed.

Great Britain has 7 secretaries in China, 20 in India, and 1 in Japan.

Sweden has 2 secretaries in China.

A student in Hunan High School in her letter to an American lady has expressed the feeling of Oriental women. She says, "We all wish to hear about *your* work. Please write and tell us, and pray for our Association so we may help many women and girls to know Jesus Christ."







